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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

War Relief in Austria

The price men pay for war cannot be measured in dollars, but it is noteworthy that three years after the bloody uprising in Vienna, victims of this civil war are still in need of relief.

A report on Friends' administration of the "February 1934 Relief Fund" for 1936, indicates that more than two million schillings ($377,800) were spent to meet some of the most urgent cases of distress. These funds, under the direction of Emma Cadbury, were largely contributed by people and organizations in Europe, particularly from the International Federation of Trade Unions.

Emma Cadbury states that during the past year there has been a decided reduction in support given. This has been made possible through the Amnesty of December, 1935, by which some of the prisoners became again entitled to unemployment support. Some were able to be sent to Russia, Norway and Czecho Slovakia. Thus in March, 1934, over eight thousand families were being helped. At the end of 1936, this number had been reduced to two hundred and twenty-two families. From one hundred and twenty volunteer helpers Emma Cadbury's staff is now reduced to six or eight volunteers. Their work, now done on a part time basis, consists of providing food, clothing, fuel, traveling expenses, and medicines for the families of prisoners.

Geneva Center Has New Home

On August 15th, the Friends Center and Student Hostel in Geneva, Switzerland, will move to its new quarters on the fourth floor of the Palais Wilson, the former League of Nations Secretariat. Of this notable event in the life of European Quakerism, Bertram Pickard writes: "We have the strong conviction that just as the old international life is reorienting itself, so the present movement makes a turning point in our Quaker service here."

This is perhaps especially true of the Hostel. The fact that next year the Hostel will celebrate its tenth anniversary makes it particularly opportune that plans for adequate development should be realized.

The signing of the lease for the new quarters was the occasion of re-dedication for spiritual service. Signatures were affixed in the presence of Friends at a mid-week devotional meeting. It was generally felt that as Friends left the tranquillity of their former home in the old Taconnerie and the Avenue Bertrand, it was symbolic of changing conditions that they should become associated with the new International Centre where Friends will be in the midst of international and student life.

Bertram Pickard closed the dedicatory services by saying: "We do not know what the future holds in store. But, we have every reason to go forward in hope and faith. Let us pray at the same time that, in the more exposed and responsible position Geneva Friends will necessarily occupy under the new conditions, we may be kept humble in spirit, and yet sensitive to the many needs that will press upon us more urgently than heretofore, and not wanting in courage to respond to them with the best that we have to give."

French Yearly Meeting Epistle

The following message from France Yearly Meeting has been sent to Friends in all lands. Addressed as from the Thirteenth Yearly Meeting held in Pentecote, it was signed by Fred Barlow, Secretary, and Madeline Levy and Joseph Kreutz, Assistant Secretaries.

"It is while still under the vivid and enduring impression of our last Yearly Meeting that we write this letter to you.

"Each year we have the feeling of having reached a further stage in the progress of our work. Each year in looking back upon our religious and social activities, we become more clearly conscious of our individual responsibilities within the small group of the Society of Friends in France.

"The personality and work of the French Quakers, Etienne de Grellet and Antoine Benezet, which were traced for us by our friend William W. Comfort of the United States at the opening session of our Yearly Meeting, were tangible proofs of the fruits of obedience to the call of the inner voice. Many of us were led by this talk to feel once more, intensely, the importance of renunciation and the need of renewing our consecration to God. The example of these two French Quakers of olden times has also attached us anew to the great Quaker family across the bounds of time and space.

"The study of religious and social problems in the course of our Meeting, problems whose solution can only be brought about on an international basis, has made us once more aware of the close solidarity which unites all men and brings them back to God. The World Quaker Conference, which will be held in Philadelphia in September next, will be an outstanding sign of this Christian universality.

"The desire for submission to the call of the Spirit was notably manifested during the last sitting when a decision was taken carrying a minimum of material significance but important spiritually, because we felt that in the spiritual life, the great thing is to be sensitive to all new light, in full liberty of mind and conscience.

"We also studied, in the course of our Meeting, the problem of Peace, and the work of the Quaker Schools throughout the world."

CAMP MEADE C. O. REUNION ANNOUNCED

At the Meadow Branch Dunkard Church, State Highway 32, near Westminster, Maryland, the Conscientious Objectors who refused military service in Camp Meade in 1917-18 will hold a recreational yet purposeful reunion on August 22. While the reunion is being planned by the C. O.'s of Camp Meade, it is hoped that those of other Camps will attend, together with their families, especially their sons over twelve years of age. Such visitors are requested to furnish credentials or identifications.

While the public program will be given in the church on the morning and afternoon of August 22, the entire facilities of Lookabout Camp, including a concrete swimming pool, have been reserved for two days prior to and one day following the reunion.

On the evening of August 21, at six o'clock, supper will be served to seventy-five persons (at a cost of fifty cents). Then will follow an exchange of experiences, during which period photostatic copies of records of C. O.'s of other days will be shown. It is hoped that attenders will bring with them any records they may have of substitute action for military service. Other programs can be accommodated if those interested will get in touch with the secretary of the committee in charge of the reunion, John D. Roop, Linwood, Maryland.

Camp Lookabout can be reached by bus from Westminster, where hotel and tourist accommodations are available, and Westminster can be reached from Baltimore by bus or Western Maryland Railroad. Costs have been kept at a minimum, and while lodging and meals will be provided at reasonable rates to those who desire them, the grounds have ample parking space and camping facilities. Information concerning details of expense and accommodation can be secured from John D. Roop, to whom reservations should be sent as soon as possible. The committee in charge of the reunion is Joshua L. Baily, Jr., 1 East 34th Street, Baltimore, Maryland, Henry Stabler, Fairfax, Virginia, Charles P. Geiman, Westminster, Maryland, and John D. Roop, Linwood, Maryland.

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Whom Will You Serve?

By Clarence E. Tobias, Jr.

This is the chief part of a Baccalaureate address given at the Perkiomen School in Pennsylvania for boys, by the Principal, a Friend. While addressed to youth, the message is fitted to all.

WHENEVER we face an experience which seems to permit us to enter a new phase of our lives, or turn over a new leaf, we realize the necessity for crystallizing anew our purposes if we are able to accomplish anything. Let us look together into the deep places of our religious experience. Can we find there any help for us in fixing upon a real life purpose? Let us first examine, as the fundamental part of our religion, our idea of God. Everyone has some idea of God. The most important thing we discover about our God is that God is not the one about whom we have heard; he is not the one about whom our parents and Sunday School teachers have taught us; he is not the one about whom we have argued; he is not the one that we have learned about in catechisms; he is not the one about whom we sing in chapel. As a matter of fact, he is not *about* anything. The one outstanding truth in our idea of God is that as soon as we use the word about we know that we are off on a detour and need to come back to the main highway. God is not a philosophical theory, nor a pleasant comfort, nor an inherited idea, nor a part of the thought structure of the age, nor a person told about in books no matter how holy. Your and my veritable God is the one whom we serve above all others because he is our supreme loyalty and purpose in life. God is that which gives to our life a center around which everything else takes its position. God is the ever quickening dynamic which makes our life move onward. God is the ideal which gathers up our devotion. God is the loyalty which we serve and which gives life its purpose.

We need only to recognize this to realize how few of us here have one God or how few of us have as our God, the God of Jesus, our beloved Master. None of us are atheists. Most of us serve so many Gods that we are downright polytheists. The God of Jesus is for us much like a spare tire—never to be left behind when we sally forth into the world, but only to be used in case of emergency. For everyday use many of us loyally serve, and fix our purpose in life on, so many things that we would feel perfectly at home in the religious atmosphere of the Greeks and Romans, even if we did have some difficulty in feeling at home in their language.

Let me mention for a moment some of the Gods we serve. Mercury, that crafty contriver in commerce and diplomacy, is not without his devotees. In the market places, in the seats of government and in schools, there are many who count him as their supreme loyalty. The worship of Venus takes a great deal of the energy of some of us. Bacchus' gradual conversion is known to some. If you ever worship at his shrine, you will soon find that you never can leave it. Mars, two-fisted, hair-covered, stern and gruff, symbolizing not only the warlike spirit of nations, but also the warlike spirit of individuals, has his devotees. Apollo, the god of physical beauty, is still worshipped. Minerva, the goddess of wisdom, is adored by an eager few. The Penates, those ancient deities of the home and fireside; the Muses, those sweet Goddesses of the arts, letters, and science; these have their worshippers. Even those of us who devote ourselves to sacrificial service, sometimes are near to the altar of Prometheus who by sacrificial suffering stole fire from Olympus so that men might be warm. Those of us who can find nothing outside ourselves to challenge our loyalty and set our purposes in life worship at the altar of Narcissus, who, you will remember, saw his image in the pool and found nothing in the world that pleased him more.

You see, we have not gone far from the Greeks and Romans. We no longer speak of these old gods of man, but we serve them because they are really the things which challenge our devotion. Thus comes the confusion in life. When we worship more than one God, the claims of these Gods must conflict. At one moment, one god will appeal to us; a moment later, the appeal is from another direction. Still we hear the clash of the gods on Olympus who have not yet ceased contending among themselves for man's adoration. Our worship of these gods is not a matter of creeds. It is a matter of our way of life. The worship of these gods takes from us the stalwart courage that devotion to a single God and a single purpose always brings. No man serves two masters with enthusiasm. No man worships a pantheon with enthusiasm.

Nothing could be said about education which is more important than this: Education must give man a purpose in life, a dynamic by which he can live, and a center around which everything else can find its proper place. Education must give man a God whom he can worship, who is big enough to be his One God, great enough to command his supreme loyalty at all times, near enough to be more natural than breathing, real enough to be deeper than anything else in the world to him. The question of a man's God is the central question in life. We must have a God, but which God shall we serve? Which God is worth serving? Make up your minds that the gods you serve will enslave you and will dominate your lives. I suggest to you that the God of our Lord and Master is the only God whose worship will supply these needs.

Let me call your attention to another fact: Life itself is useless unless it is in accordance with the supreme destiny of all mankind, that ideal which many of us know by the name of the Kingdom of Heaven. This world is so constructed that either we enlist in the enterprise of making the Kingdom of Heaven real, or our life is wasted, and

our spiritual life is annihilated. Beyond all else, he whom we worship must be the God of this supreme enterprise.

Why should a young man find God? Because he will find some God to serve and unless he finds the One God, his life is meaningless. He must choose.

How should he find God? The world is full of his presence. We are surrounded by the company of the saints. We live with those who, by everything they do, interpret to us the meaning of God in life. This is what Edward Dowden meant when he said, "Suddenly, we know not how, a sound of living streams, an odor, a flower crowned with dew, a lark upspringing from the sod, And we awake. O joy and deep amaze, Beneath the everlasting hills we stand, We hear the voices of the morning seas, And earnest prophesyings in the land, While from the open heaven leans forth at gaze The encompassing great cloud of witnesses." We live in a world fundamentally one of beauty, of truth, and of goodness. We need not go anywhere or do anything or be anything in order to find God, but when we have found him, we will do certain things. We will be a different sort of person; we will live a particular kind of life. A young man finds his God when he sees within the depths of his own soul, as well as in the world around him and in the records of the bygone ages, the handiwork of the Everlasting Father.

When a young man finds his God, he joins in the struggle for the things that are eternal. The ancient Zoroastrians pictured life as an endless warfare between darkness and light, between the good and the evil, between the powers of divinity and the powers of wickedness. When a young man finds his God, his allegiance is fixed. Henceforth he cannot resist the call to service in those things which count for domination of the beautiful, the good and the true.

Many centuries ago, an obscure prophet put into the mouth of a great man whose life was lived more than thirty-two hundred years ago, Joshua, these words: "Choose Ye this day whom Ye will serve, whether the God of your fathers or the Gods of the Amorites in whose land ye dwell—but for me and my house, we will serve the Lord." Here was a man who lived in a religious environment of a people who not long since had been nomads and whose own religion was somewhat similar to the religion of those in whose land they dwelt. They had intermarried with the worshippers of other cults. And yet, this one man saw the difference between the One God and the many, and he told his people: "As for me and my house, we will serve the Lord."

It is not that we cannot or should not treasure wisdom or admire beauty or be fond of our homes or think well of ourselves, or seek to create something in the arts or sciences. The important thing is to establish once and for all whether these shall be our gods, or the one God shall be the object of our supreme loyalty and devotion. When we have chosen for ourselves and our house that we will serve the Lord, these other things fit in their proper places. The purpose of education, therefore, is to show young men that no matter how much they know, or admire, or are challenged, unless their supreme loyalty is to One whose devotion is big enough for them and encompasses all these others, their lives are faced with incoherence, disintegration, frustration, and purposelessness. Education creates the divine proportion: that One is more than everything else, be it a god or a thing. The loyalty which gives life its purpose is our God. Look to Him who is the author and creator of all. Look to Him who fills your soul and overflows into your life so that you reflect as in a mirror the divine love for man. Worship Him under whose banner the conquest of evil and darkness is promised. Educate yourself so that you may serve with merit. But before anything else, find and cling to your God.

We search the world for truth; we cull
The good, the pure, the beautiful
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read,
And all our treasure of old thought
In His harmonious fulness wrought,
Who gathers in one sheaf complete
The scattered blades of God's own wheat,
The common growth that maketh good
His all-embracing Fatherhood.

The Communion of Saints in Quaker Thought

By D. Elton Trueblood

FOR two reasons there is little or no reference to the doctrine of the Communion of Saints in historic Quaker literature. In the first place George Fox and other leaders of the Quaker Movement in the seventeenth century avoided, as much as possible, what they called "notions," and in this class they placed many great Christian doctrines, including that of the Trinity. This was because early Friends were so eager to put the major emphasis on first-hand experience, rather than intellectual interpretations of that experience. The refusal to establish a creed was merely an express formulation of this antipathy to fixed formulations.

It is true that some of the great dogmas of historic Christianity were discussed by early Friends, but these were chiefly those which marked the point of division between Friends and the most vocal of their contemporaries or critics. Thus we find that Robert Barclay (1648-1690) in his famous "Apology for the True Christian Divinity," put the major emphasis on the Condition of Man in the Fall, the Universal Redemption by Christ, and the Saving and Spiritual Light "wherewith every man is enlightened." Barclay was keenly conscious of the emphasis, placed by his neighbors, on Limited Election, and therefore so stressed what he considered the true approach to this subject that he neglected many other points of faith. His failure to deal with the Communion of Saints meant, not that Friends rejected this doctrine, but that it was not a popular issue.

The second reason for the failure of Friends, in the formative period of their thought, to deal specifically with the doctrine in question was connected with the desire to restore primitive Christianity. In their zeal for such restoration, along with the emphasis on first-hand experience of God's power, Friends often allowed themselves to speak of the development between the day of the Apostles and their own day as though it were one long

night of apostasy. In this, of course, they were reflecting the point of view of their ultra-Puritan neighbors.

Neither Fox nor his most influential colleagues had a living sense of the Church as a great divine instrument existing through the centuries as a continual witness. History meant little to early Friends and tradition was a dead hand, holding men back from the reality of divine communion. Why, they asked, should men take roundabout ways of knowing God, when Christ as a living Presence can enter the humblest soul here and now? Since the Communion of Saints rests on a sense of fellowship with many who have lived in the period intervening between the first Christians and ourselves, it is clear that those who renounce the value of this period will hardly think of the doctrine of the Communion of Saints as a live possibility for sincere believers.

We may as well admit that this failure to appreciate the revelation which has come in Christian history is a real defect. The position of Fox was helpful in that it stabbed men awake, but it was an extreme position. Nearly a century ago, T. Hancock, in his prize essay on the reasons for the decline of Quakerism, said justly of George Fox that "he could not discern the universal working of the Word of God in the History of the World with the same intensity, faithfulness and clearness with which he discerned His particular working in his own soul."[1]

Friends in the present century, while cherishing the emphasis on the internal workings of the Spirit of God, have come increasingly to appreciate the continuity of the Christian faith at the same time, and to revere the memory of medieval "saints" regardless of their orthodoxy or lack of orthodoxy. Rufus M. Jones has aided materially in this tendency by a series of scholarly books, making Friends see that the Quaker Movement was not the emergence of the entirely new, but the continuation of a stream of spiritual religion, reaching, in an unbroken line, to Apostolic times.

Though Friends, in most of their history, have not had a strong sense of the fellowship of historic Christianity, they have always had an unusually strong sense of fellowship in the local group. Friends have been weak in what may be called the "longitudinal" Communion of Saints, but extremely strong in the "latitudinal" communion.

The first generation of Friends often used the words, "one another." Their mysticism was a social mysticism, which impelled them to "meet together and know one another in that which is eternal, which was before the world was." Fox admonished his followers to "feel the power of God in one another." The fact that early Friends were severely punished for meeting together only tightened the bonds which united them. Robert Barclay, referring to cruel punishments and scourgings, wrote "that by these things our inward and spiritual fellowship with God, and one with another, in the pure life of righteousness, hath not been hindered."[2]

The best thought of Friends, from their early days until the present, has emphasized the sharing of life which the true meaning of a "group" involves. The best Quaker thought of today has continued to stress this feature and show how it may be developed further. The following words from a leading British Friend are characteristic of this tendency:

"Most especially would these group gatherings contribute to the common life if they included those whose work lay in diverse ways so that the experience of each might be enlarged by his sympathetic understanding of that of others. In the fellowship of silence and of the word spoken, each one coming into the place where the sharing of spiritual treasure was wholly natural, there would grow up the desire to invite others and a quickened insight to see where there was need."[3]

In the refusal to use outward and material sacraments of any special kind, Friends are trying to make sure that the true communion is a communion through personalities. The very silence is, or ought to be, intensely social, one of the best ways in which the communion of personalities is possible, for words frequently hinder rather than help. People often feel that they come very close to each other in a Friends meeting for worship.

Since the reality of communion is already a fixed point in the Quaker system of life and thought, there is no good reason why the communion may not be extended and enlarged "longitudinally." This is consistent with the Quaker faith, though not generally stated explicitly, for reasons given at the beginning of this paper. It is true, however, that at least one prominent Friend of our time has indicated the line of this extension. T. Edmund Harvey has written:

"The record of human history, truly written, is something more than a library of dead facts; more than a narrative of bygone happenings, which have gone to make up our world today, but which are over and done with. It is aglow with the light of personality, and from the lives of the men and women of far off ages there still streams forth a current of impulse and inspiration, which again and again keeps on exerting a creating and transforming influence upon the lives of men today."[4]

These words may be taken as somewhat official in view of the fact that they appear in one of the Swarthmore Lectures which are given each year in connection with London Yearly Meeting, and are under the control of a strong committee. T. Edmund Harvey makes it clear that he is not writing of the influence of the past as did George Eliot when she spoke of "the Choir Invisible." "The influence of the saints' lives," we read, "on our lives today means all the more to us, because we think of them as living persons in the world of eternal reality." In another place the same author says, "The lamp of history casts its rays across the dark gulf of time and reveals to us, not dead images of former existences, but men and women who are real and living, whose personality may make itself felt still and touch us as closely, more closely even than do those of many a contemporary." This author does not, however, make it completely clear whether he would have us believe that this communion is independent of our knowledge of the earthly lives of those who have gone before. There seems, however, no good reason to doubt such independence.

The central tenet of the Quaker faith is the reality of immediate contact between God and man, implying the continuity of revelation. There is, Friends are fond of saying, "that of God in every man," which makes this reality possible. Since Friends, like other Christians, have believed in the survival of personality after death, when "that of God" is freed from the limitations of the body, it would seem that Friends are in a position to stress more and more the real communion with those not now in the flesh. This would not be a change, but merely an *enlargement* of what is already precious.

Friends are very eager, however, that there be no arbitrary definitions of saints and no unnecessary narrowing of the area of communion. The true body of Christ-like men has never been coterminous with the organized church or churches. Friends will wish to interpret the Communion of Saints in terms of the Wider Fellowship, which includes all seeking souls. The contribution of Friends is the twofold one of stressing, first, the reality of the fellowship, a genuine sharing of the life, and, second, the unconventional pattern of sainthood.

Stanford University, California.

[1] T. Hancock, "The Peculium," Church Historical Society edition, p. 79.
[2] Robert Barclay, "Apology," Proposition XI, Section XIII.
[3] A. Neave Brayshaw, "The Things that are Before us." London, 1926, p. 50.
[4] T. Edmund Harvey, "The Long Pilgrimage." London, 1921, pp. 40, 41.

On Freedom's Tortuous Trail

From John Brown to David Zeisberger

WITH some four hundred miles between us and the evening session of New York Yearly Meeting at Poughkeepsie, and with some sightseeing to be done along the way, it was a case of being up with the birds and off. It's too often that way: when you find a particularly inviting and restful tourist home, as we had found Ay View Inn at Front Royal, Virginia, to be, you can't make the most of it. How we Americans hustle our pleasure trips—when on the way to meeting!

His Soul Goes Marching On

Our first point of interest that morning was Harper's Ferry, where John Brown of Osawatomie tried to hustle freedom by force, seizing the United States arsenal there on October 16, 1859. He certainly chose for his ill-fated and fanatical venture a lovely spot, one of nature's rock gardens, where the Potomac pours through a deep-cut gorge.

John Brown became a national figure and a symbol over night. But we were particularly interested in the story of one of his twenty-two followers, with which the Professor refreshed our minds. A young Quaker of eastern Ohio, Edwin Coppoc, aflame with zeal for freeing the slaves, was one of Brown's recruits, and with him was tried and hanged at the county seat town of Charlestown, which we passed through on the way to Harper's Ferry, a few miles out.

This abortive effort, inflaming public sentiment, was a further incident in the chain of events which led to the Civil War; and another chapter in the age-old enterprise of seizing freedom and righteousness by violence and bloodshed. John Brown's soul does indeed go marching on in this force-frenzied year of our Lord, 1937.

It's Hard to Beat The Dutch!

A half hour's ride brought us to the Barbara Fritchie town of Frederick, Maryland, where we extended our American background by taking breakfast at the Buffalo restaurant.

Our prescribed route would have taken us through Gettysburg, but making Quaker meeting paramount, we passed by on the other side this crucial battlefield, taking a cut-off through the Hanover shoe city to York, Pennsylvania. From here on for many miles, through Lancaster, Reading and Allentown, we rode through what is doubtless one of the most thrifty and well improved farming areas in the United States—the land of "the Pennsylvania Dutch." Substantial stone houses and fertile, well cultivated fields bespeak the prosperity that is synonymous with the German-strain immigrants that settled this section and made it to blossom as the rose.

The Righteous Find a Sign!

It was eating time again and past when we came to Bethlehem. This city was something of a Mecca for us Friendly pilgrims, certainly not because it is one of the great iron and steel producing centers of the country, but because it was founded by our friends the Moravians, for whom it is capital and headquarters. Under the circumstances, the Lady of the Auto declared in a voice carrying a well recognized tone of finality that she simply would not sit down to lunch in Bethlehem in an ordinary restaurant—no, not she. Food for her in these historic environs must be flavored with atmosphere and sentiment.

It seemed a hard saying to the hungry driver and the guide, who had no inside information of a historic haven in this stronghold of capitalism and of the mighty Bethlehem Steel Corporation, whose towering stacks shadow the city. Aimlessly we parked, if not hopelessly, to look for a sign of forget-me-nots on some cafe window. And there, right across the street, we read, "Old Sun Inn," built in 1758! So did high aspiration have its perfect reward.

Our Friends the Moravians

While waiting for our lunch to be served, may we take a brief excursion into the history of this most estimable group of people, the Moravians. Friends should have a special interest in them since they are one of the smaller "radical" religious bodies, along with the Dunkers, Mennonites and Schwenkfelders, to whom William Penn and his colonists offered asylum in Pennsylvania when they were liberty-seeking outcasts. And how much poorer American history and life would be without the contribution made by these small and "peculiar" denominations which, though at the bottom in census enumeration, have bravely stood at the top for principles now generally recognized as being at the heart of vital religion!

The Moravian Brethren trace their rise to the religious reform movement of John Huss in Bohemia. They flourished for a century and a half but were nearly exterminated by the Thirty Years War. A remnant survived, and in the eighteenth century the group was revived, principally in Moravia (formerly of Austria, now a part of Czechoslovakia), from which country is derived the name by which these people have come to be known. Persecution broke out afresh and a number of the Moravians found refuge on the estate of a Saxon nobleman, Count Nicholas Zinzendorf. Under his protection they established a village named Herrnhut, which became a great center of foreign mission activities. The Moravians, in common with the other small bodies mentioned, were great lovers of peace, and have always been distinguished for their missionary zeal.

A Historic Christmas Eve

Count Zinzendorf, a religious social reformer, accepted the beliefs of the people he had befriended, and became a leader and bishop of the Herrnhut Moravians. When persecution persisted, he led the movement of emigration to America. He and his company had been preceded by several Moravian missionaries who had been led to Pennsylvania to minister to the religiously destitute German-speaking people among the colonists. Just before Christmas, 1741, Zinzendorf reached a small Moravian settlement at the forks of the Delaware. On Christmas Eve he led in celebrating the Lord's Supper, when a hymn was sung beginning:

"Not Jerusalem; lowly Bethlehem
'Twas that gave us Christ to save us."

So moved were the singers, 'tis said, that in token of the Eve, the settlement was then and there named Bethlehem.

Bethlehem and its sister community, Nazareth, practiced community of labor on a brotherhood basis, for the support of their aggressive missionary program. Within six years, thirty-two different industries were in operation, and also several farms, all of which, in addition to supporting the workers and their families, supported some fifty missionaries and itinerants. We pilgrims had been on the Moravian trail of similar activity and zeal down at Salem in North Carolina—here we were at the historic center and hub of Moravian life in this country.

Sun Inn Oozes With Atmosphere

So now back to the Old Sun Inn, which was built by the Moravian Brethren, by whom it was for some time operated for the sole use of them and their guests. For many years after it became a public tavern, it remained the property of the Brethren, to whom those in charge gave a careful accounting of their stewardship. The Inn became known throughout the colonies as "the equal of the best of the large inns in England." We doubt whether any other can claim a more notable list of patrons, including

George and Martha Washington, and lesser notables too numerous to mention—among them presidents, diplomats, generals, and proud Indian chiefs.

Atmosphere and sentiment? The Sun Inn fairly oozes with it. Its furnishings and equipment constitute a veritable museum of antiques and art treasures. Many of the old rooms retain their quaint doors and latches. Of special attraction are the Washington, the Colonial, and the Dutch rooms, while one fairly dotes on the quaint old staircase in the lobby. It was hard to tear ourselves away, but it was now near mid-afternoon and Poughkeepsie and duty were still one hundred and seventy miles away. Even so, before leaving the Moravian capital, we paused at the monument of the noble Count Zinzendorf, commemorating that historic Christmas Eve when on the edge of the wilderness, a new Bethlehem was christened.

From Newberg to Newburgh

Northward through Easton we drove, up the Delaware and over the scenic highway that skirts the river through the Delaware Water Gap. On we hurried to Port Jervis, where we crossed into the Empire State. Virginia, Maryland, Pennsylvania and New York were now all in the day's stride.

Our next and last waypoint was Newburgh on the Hudson, at the head of the Hudson Highlands. We made our way to the park to stand before the statue of Washington, overlooking the river, erected to commemorate the disbanding of the Revolutionary Army and his famous farewell address to his soldiers. Apart from this significant event in the American struggle for liberty and independence, a personal reflection intrigued us. As we stood on the high bluff looking out across the Hudson, our thought reverted to another Newberg, that of our boyhood in the far Northwest, where so often we had stood on a high bluff overlooking "Beautiful Willamette." And we wondered whether the German postmaster of the settlement had trekked westward through this "burgh" and named the newer "berg" for it. In any event, at Newburgh on the Hudson we cherished the memory of its smaller namesake, which is not without significant historical, albeit more peaceful, associations.

A few miles farther northward we crossed the Hudson at Poughkeepsie and drove up to the Yearly Meetinghouse fully five minutes before time for the meeting at which we were to speak.

Having given our impressions of New York Yearly Meeting in a previous issue, we turn from the opening to the closing day, on the afternoon of which we headed once again homeward. Driving down the Hudson thirty miles, we crossed the river at Bear Mountain, where we struck our chosen highway, No. 6, which leads across northern Pennsylvania. It took us through Port Jervis again, thence on through Honesdale and Carbondale. Darkness brought us to Jermyn, where on the banks of the rushing Lackawanna we found a commodious homestead of former grandeur now turned tourist home. In Our Lady's notebook we find the reference, "hooked rugs and needlework." Our reference, if any, would have read, "some bed—heap sleep." In any event, we speak the good word for Mrs. Wrightman's home at Jermyn.

The Professor Has a Birthday

Next morning we rode through the heart of the anthracite producing district, skirting Scranton, its capital, and looking for a good place for a nice festive breakfast. For this was the Professor's birthday, and we must celebrate; so again we were seeking appropriate setting and atmosphere. We found everything at the village of Tunkhannock. And the name of our birthday breakfast rendezvous? The Antiquarian!

For some distance from here we rode through lovely foothills and mountains of the Alleghenies, along the winding Susquehanna, where every prospect pleases. Worthy of special mention is the entrancing view of the Susquehanna Valley to be gained from the heights of Wyalusing Rocks, an old-time Indian outlook, rising a sheer five hundred feet above the river. An ideal place this would have been to stay overnight at "The Log Cabin Inn," but, unfortunately, one cannot stop to sleep at every picturesque and pleasing promise.

Yes, We Have No Pie

At Coudersport we picked up the Moravian trail again. A monument stands here in honor of the intrepid missionary, David Zeisberger, the first white man to cross the Allegheny Mountains in this section. More of him and his work a little later. We remember Coudersport for a second reason. On this national holiday and birthday anniversary, to wit, May 31, 1937, four Quaker missionaries who crossed the Alleghenies at this point, had lunch at the Black Forest Cafe on the promise of getting huckleberry pie, but when they reached the dessert course were blandly told that the last pie of that delectable brand had been otherwise appropriated. It was not the middle of a perfect day!

In the early afternoon we crossed the upper waters of the Allegheny river, thence on to Warren, scene of industrial strife and violence since then, and on through Meadville, home of Allegheny College. It was just about sunset when we skirted the shore of Pymatuning Lake, through which runs the Pennsylvania-Ohio boundary line.

A Town of Historic Worthies

Our goal for the night was the historic town of Jefferson, in the northeast corner of Ohio. Here again we were fortunate in finding tourist hospitality at one of the ancient places of distinction, the old Hawley home, with large, high-ceilinged rooms, floors on the same story at different levels and all that sort of thing. The town boasts close kinship with quite an array of notables. Across the street from us was a marker identifying the place as the old home of the late Senator Theodore Burton, one of Ohio's distinguished statesmen. Among others associated with Jefferson's past, are: that champion of freedom, Joshua R. Giddings; Benjamin Wade, who came within one vote of being President of the United States (If Andrew Johnson had been successfully impeached by vote of the Senate, Wade, who presided over the Senate, would have succeeded him); and the families of Grace Julian Clark and William Dean Howells.

The Professor found a little bit of heaven in old Jefferson, in the way of a collector's house whose walls from basement to garret fairly bulged with historic records of all kinds—manuscripts, autographs, rare books, pictures, pamphlets, and all kinds of antiques as well. What recked the Antiquarian of beds that night—and he, while his companions slept, was fingering records through the night.

YOUNG, AND SO FAIR

The eyelids are closed,
The farewell is spoken;
The silver cord loosed,
The golden bowl broken.

Throw open the window
And let the bright sun
Once more kiss the sleeper
Whose short life is done.
Bring new-budding roses
And white lilies fair,
And wreathe her a garland
An angel might wear.
Sing softly and sweetly
In cadences low
A song for the loved one
Both solemn and slow.
And on the warm hillside
Where green willows wave
And whisper together,
Let there be her grave.

The eyelids are closed,
The farewell is spoken;
The silver cord loosed,
The golden bowl broken.

ALBERT W. MACY.

Pasadena, Calif.

THROUGH A BIT OF NEW ENGLAND

As we drove on next morning, we were made to realize that we were indeed driving through a bit of New England, transplanted in Ohio. This was the old Connecticut reserve, constituting quite a large section of the then far west which was allotted to soldiers of that colony in return for services in the Revolutionary War. The very appearance of the countryside and especially the colonial appearance of the farm dwellings, denoted New England settlement.

We stopped a little while at Niles, early home of President McKinley, to see the rather impressive memorial place erected in his honor, a commendable combination of beauty and utility—Grecian pillared open court featured with statues of McKinley's contemporaries, flanked by libraries. We like it better than the towering mausoleum at Canton, which we saw later in the forenoon. It was necessary to drive as far as Canfield before we could find anybody up to give us breakfast. We fear those transplanted Connecticut Yankees have slipped a bit!

SALEM—A CRADLE OF LIBERTY

Our next point of attraction was Salem, old Quaker center and one of the western cradles of liberty. It was from this neighborhood that the Quaker lad, Edwin Coppoc, went to join John Brown, and here he is buried. The rough wood coffin in which his body was returned to his native State, may be seen at the Museum at Columbus, over which the Professor helps preside. In Salem may still be seen the famous old Liberty Hall, in which freedom's tocsin was so often sounded.

Salem holds personal and present-day interest to us as the home town of our friend, Edward Stratton and family, prominent in the life and work of Ohio Yearly Meeting, Conservative.

From Salem we drove straight to Damascus, to call upon our friends, Gurney and Elizabeth Gilbert, and to report in person on the great success of the Guilford College Centennial, in which their daughter, Dorothy Lloyd Gilbert, author of the new book, "Guilford: A Quaker College," had so important a part.

BLAME IT ONTO THE PROFESSOR

We had expected to get us all, including the readers who have followed us, safe home in this issue, but we see it can't be done. This must be a faithful and inclusive chronicle, and our historiographer, genealogist, geographer and guide, dug up too many things of interest on the home stretch to permit of a hasty conclusion to our story. So, concluded in our next—and blame it onto the Professor.

OXFORD CONFERENCE GETS SOBERLY UNDER WAY

BY ELBERT RUSSELL

The Conference on Church, State and Community opened Monday afternoon at Oxford, England, in the Sheldonian Theater with some eight hundred delegates and associates present. John R. Mott took the chair as chairman of the Business Committee. After the introduction of the officers and the adoption of the rules, a number of people were called on to express the ideals and hopes with which they had come to the Conference. In the evening the Archbishop of Canterbury took the chair and gave the presidential address.

This conference is a continuation of the Conference on Life and Work held in Stockholm in 1925, so that naturally, the archbishop and other speakers dwelt upon the intervening history. Those of us who were at Stockholm naturally made comparisons with the former gathering. The present gathering is much more fully representative of the Christian world than was the former, with one exception: there are no German delegates here. The Catholics, of course, did not recognize either gathering. The archbishop spoke feelingly of their absence, which prevented the movement from being truly ecumenical; he mentioned the fact that many Catholic members are sympathetic and mentioned our privilege to pray that ultimately we may be one in the deliberations of the Church. Bishop Oldham, who has been one of the leaders in arranging for the conference, read a letter from the head of the German delegation, saying that a few weeks ago, they had made an arrangement with the church and government officials by which the delegation was to be permitted to come; but that afterward a number of the delegates from the Confessional Synod had been deprived of their passports; consequently they had decided that none would come. This made a profound impression on the conference which meets under the shadow of Totalitarianism, as the Stockholm Conference met under the shadow of the World War.

Undoubtedly the growth of the claim of the State to dominate religion in some of the great nations has the Christian world badly scared. Together with the growth of secularism and moral anarchy, this has brought the conference together in a humble and teachable frame of mind. The idea of Christian unity has been brought forward frequently and is always applauded, as it was not at Stockholm. There seems to be less cock-sureness of human ability to settle the problems of the Church and more of a sense of dependence on Divine guidance. There is also a feeling of futility and almost of despair on the part of some.

The conference opened with much less pomp and swank than the one at Stockholm. There we began with an opening meeting in the Parliament House with a welcome by the king and royal family, followed by a long procession in full robes and regalia to the Royal Palace where we had breakfast (at three in the afternoon!). Here there was only a welcome by the vice-chancellor of the University and an address by the Archbishop of Canterbury, whose robes were quite sober, with just a bit of scarlet on the sleeves. We got down to business very simply and soberly with an oft-sounded warning that the world was not to be saved by speech-making—"not by what we formulate but by what we dedicate."

One can feel the great progress in understanding and the feeling of mutual confidence that has been made in the last twelve years. At Stockholm the representatives of the German and French churches met for the first time after the Great War. They were still hostile and suspicious. It was the first time the members of the Orthodox churches had met with representatives from the West. They could not understand our relative indifference to creeds and our social and political "activism." The continental churches as a group believe that the Church must preach the word, administer the sacraments, attend to the cure of souls and leave politics and business alone, as outside the Church's sphere. The Anglo-Saxons plunged at once into discussions of problems of race, war and peace, marriage and divorce, labor and capital. At this conference we come together with much better mutual comprehension and also driven by the common menace of a hostile world, seeking a united basis for resisting "the world, the flesh and the devil" in concrete political, social, and ethical forms. For the first time in my generation, Christianity finds itself on the defensive all around the world. We have been warned that if the Church cannot do something effective at this time, it may be too late. The Church could not survive the catastrophe of another world war. The seriousness of this feeling is shown by the fact that the section of the conference dealing with international relations, war and peace, contains some of the leading diplomats of England and churchmen of the world.

Oxford, England, July 14.

REMEMBER THE TALENTS!

You will be rewarded not for the amount of money you may possess, but for the way you expend it. Even a small amount used for rebuilding church structures is worthwhile, and the influenece generated will extend to who knows what limits. For further information address Thomas M. Cox, Anderson, Indiana.

Historic Interests at Philadelphia

FRIENDS who may be coming to the Friends World Conference and are historically minded will find much in Philadelphia to interest them. While Quakers were in some of the American Colonies long before Pennsylvania was founded by William Penn, still Philadelphia has always been regarded as the center of Quaker influence in America. Many monuments of the early days of the founders still survive, and a visitor will have to be systematic and energetic who may hope to see a moiety of them all.

In the center of the city and near the railroad terminal is the immense and ugly pile of our public buildings. Surmounting the tower on the northeast is the great bronze statue of William Penn, some forty feet in height and raised some five hundred feet above the ground. He is shown in typical costume and is looking away towards the northeast supposedly towards the spot where on the banks of the Delaware the famous treaty meeting with the Indians was held, an event which has been immortalized by Benjamin West's painting of that event. A small monument marks the spot in Treaty Elm Park, but the latter is now surrounded with manufacturing plants and, as there is no semblance of the sylvan spot, it is hardly worth a visit.

The giant elm under which the treaty was held was blown down in 1810, but before that occurred slips had been taken and several descendants of the original tree are still living. The one most easily visited is located in the grounds of the Pennsylvania Hospital, Eighth and Spruce Streets, and there is also one at Haverford College.

Should any of our visitors be interested in medical matters, the Society of Friends maintains two important hospitals in Philadelphia, the Friends' Hospital on the Roosevelt Boulevard, for nervous disorders, and the Jeanes Hospital at Fox Chase, just within the borders of the city's limits, where cancerous diseases are treated and studied. Both of these are important institutions and leaders in their respective fields.

Of the buildings occupied by Penn in the city, none now remains, but on the portals of the Keystone Telephone Company building, on South Second Street below Walnut, are suitable tablets marking the site of Samuel Carpenter's mansion which Penn and his family occupied at the time of his second visit in 1699.

In this general neighborhood is Independence Hall at Sixth and Chestnut Streets, a group of Georgian buildings where the Continental Congress and the Constitutional Convention assembled. To accommodate the Capital of the United States, which was located at Philadelphia from 1790 to 1800, two additional buildings were erected, one on the southeast corner of Sixth and Chestnut Streets for the accommodation of Congress, the Senate meeting on one floor and the House of Representatives on the other. At the other corner of the square the southwest corner of Fifth and Chestnut Streets, was erected a building for the occupancy of the Supreme Court of the United States. Here on the second floor the Friends Historical Association of Philadelphia has a museum, which is well worth a visit. It contains costumes of the early days, books, pictures, relics and antiques of various kinds.

Independence Hall is altogether a satisfactory relic of the past. The building was erected for the Pennsylvania State House, between 1729-32, and at that time it was the largest and most imposing structure in the Colonies. The fact that such a building was available was one inducement for the Continental Congress gathering in Philadelphia.

Still in this general neighborhood, on the southeast corner of Fifth and Arch Streets, is the grave of Benjamin Franklin, who has been described as "the first civilized American." One square below at Fourth Street is the large meetinghouse where Arch Street Friends hold their Yearly Meeting, with its date stone of 1804. Adjoining it is the Arch Street Center and the bookstore (304 Arch Street). This was the third meetinghouse erected in Philadelphia to accommodate the Yearly Meeting. Tablets mark the sites of earlier meetinghouses.

Those visitors who are particularly interested in education will have much to attract them. First is Westtown School, a boarding school for boys and girls established by the Yearly Meeting at the close of the eighteenth century and opened 1799. It is located at Westtown, some twenty miles west of the city in beautiful Chester County. With its traditions and century-old buildings and grounds, it is a fine sample of a Quaker educational plant. At almost equal distance to the east near Newtown, in rural Bucks County, is George School, of much later origin, but a progressive school for boys and girls with a total enrollment of 368 pupils. This belongs to the Yearly Meeting held at Race Street.

Haverford, Swarthmore and Bryn Mawr Colleges need only be mentioned, as visitors will have their headquarters at the two former institutions.

Outstanding day schools in the city proper, which visitors may wish to inspect, are Penn Charter School, on School House Lane, Germantown, chartered, as its name implies, by William Penn; Friends' Select School at Fifteenth and Sixteenth and the Parkway and Race Streets; Friends' Central School at City Line, Overbrook; and the Friends' School in Germantown. Unfortunately none of these will be in session during the time of the Conference, but arrangements could be made with the caretakers or members of the School Committees to inspect them if desired.

A visit to the Historical Society of Pennsylvania at Thirteenth and Locust Streets should be made. Here is the only known portrait of William Penn to have been painted from life; also a portrait of Hannah Callowhill, Penn's capable and loving second wife who so successfully managed his affairs after his death. There are also numerous portraits of other members of the Penn family, and a vast number of manuscripts and relics relating to early Pennsylvania. There are cases filled with relics of Penn, including the famous belt of wampum given him by the Indians at the time of the treaty. Here also is one of Benjamin West's paintings, depicting the famous Treaty with the Indians referred to above. A whole half day could well be spent at the Historical Society, one of the richest in the country in the value and size of its collections. The Friends Historical libraries at both Haverford and Swarthmore are rich in relics and memorials of the past. The choice items in their collections of special interest to Friends will be on display.

In Fairmount Park at its lower entrance and near Girard Avenue, is a little house built by Penn and called the "Letitia House" which he occupied at the time of his first visit in 1682. It was moved in 1883 from the heart of the city to this quieter neighborhood. It is built of brick and has been equipped by J. Stogdell Stokes, one of our prominent Philadelphia Friends, with furniture of the period and is well worth a visit.

Also in this section of Fairmount Park is a dwelling, "Cedar Grove," the home of the Morris family, which formerly stood in Frankford, one of the suburbs of the city. Lydia T. Morris, a prominent Friend, desired to preserve this relic and had it taken down, stone by stone, and re-erected in its present location. It also is furnished with household effects of the early days.

Near this house in Fairmount Park are two buildings which were erected

at the time of the Centennial Exhibition in 1876, one Memorial Hall, housing numerous exhibits of china, glass, furniture, paintings, etc., and the other Horticultural Hall where there is a large collection of exotic and tropical plants, some of them placed there back to the time of the Centennial itself.

Two meetinghouses are still standing in or near Philadelphia which were here at the time of William Penn's second visit. The first is at Merion, a few miles from the city's outskirts and on the road from Philadelphia to Haverford. This building was erected in 1695 and a peg is pointed out on which William Penn is said to have hung his hat. There is another tradition that someone stole this peg and it was later replaced. This meetinghouse is the only one, to my knowledge, which was built in the form of a cross, the nave, however, being absent. Merion was in the midst of the Welsh tract and gets its name from Merionethshire in Wales. The other old meetinghouse is located in the suburb of Frankford. It too was built before 1700 of brick and one of its outstanding features is the immense old stone horse-block which women Friends would use to mount their horses when arriving at or leaving meeting.

Botanically inclined visitors will want to inspect the Morris Arboretum at Chestnut Hill founded by John T. and his sister Lydia Morris. The Swarthmore College campus constitutes the Arthur Hoyt Scott Arboretum with probably the largest collections of lilacs and chrysanthemums in the country, as well as many other species. Still preserved on the banks of the Schuylkill and now the property of the City are Bartram's Gardens, the home of John Bartram and his son, William, foremost American botanists of the 18th century. His was the first botanical garden in America. The Painter Arboretum near Swarthmore was established by Friends but is now undergoing rearranging and is not open to the public. Along a public road, however, is what is believed to be the oldest and largest sequoia, now well on to a century old, the giant tree from California, growing east of the Rocky Mountains.

Visitors may not wish to confine their sightseeing entirely to Quaker memorials, but should visit the Franklin Institute on the Parkway, a modern museum filed with interesting scientific material and in which is housed the Fels' Planetarium, one of the three which have been built in the United States. It is a thrilling experience to attend one of the lectures which are given two or three times a day in the Planetarium and alone worth a visit to Philadelphia. Just beyond the Franklin Institute is the Art Museum at the head of the Parkway, the President of which is a Friend. It is one of the most up-to-date museums of the country. Still on the Parkway and between the two buildings just mentioned is the Rodin Museum, housing sculptures by the famous French sculptor Auguste Rodin, and nearby is the modern and beautiful Philadelphia Public Library. On the corner of Nineteenth and Parkway is the Museum of Natural Science for the scientifically minded, housing a great collection of birds, animals, minerals, and a wonderful herbarium, etc.

The list of "things to do" while in Philadelphia is not nearly exhausted. Be assured that arrangements will be made to guide and assist our visiting Friends to use happily such spare time as they may find. One way to cover this extensive program is to come early and stay late.

CHARLES F. JENKINS.

FRIEND'S WORLD CONFERENCE

SWARTHMORE, PA. AND HAVERFORD, PA.

Ninth Month, 1937

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THE WHITTIER

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NORTH CAROLINA YOUNG FRIENDS CAMP

Young Friends of North Carolina held their annual Retreat this year, June 11 to 14, at Camp Nawakwa, near Randleman. This beautiful camp, owned and supervised by the Greensboro Y. M. C. A., afforded ample opportunity for desired relaxation and study. Murray and Savilla Johnson served as Camp chaperones, and Murray Johnson had charge of the devotional and vesper periods, speaking five times on the general subject of "Pathways To God."

The central theme of the Retreat was "Quakerism and Youth." The forenoons were devoted to lectures and conferences, and were presided over by Leah Hammond, President of the North Carolina Young Friends Board. The afternoons were left open for boating, bathing, or games directed by Mary Reynolds. Guest speakers and their subjects were: Tom A. Sykes, "Quaker Youth and the Future"; Clara I. Cox, "The Contribution of Quakers to Education"; Samuel L. Haworth, "The Spiritual Mission of Friends"; Clyde A. Milner, "Quakers and International Cooperation."

The Sabbath eleven o'clock meeting for worship was conducted on the basis of silence and was a time of remarkable awareness of God's presence. The sixty young Friends who were present went back home enabled to render a much richer contribution to their meetings and communities because of their experiences at the Camp.

THE RISE AND GROWTH OF FRIENDS AT PRAGUE

The only excuse for my attempting to write this short history of our Friends Group in Prague, Czechoslovakia, is the unfortunate fact that I happen to be quite by accident the oldest member, both by age and date of membership, among Czechoslovak Quakers.

As far as I know there were no Quakers among Czechoslovaks and in fact ours may be still the only Slavic group as there is no real Quaker movement in Jugoslavia, Bulgaria or Poland and of course none in Russia, only isolated Friends or friends of Friends.

I had myself a deep interest in the Quaker way of putting Christianity into everyday life since my student days, when I was a member and later national secretary of the "Student Renaissance Movement," started soon after the war under the influence of Sherwood Eddy and Dr. Mott with the help of American Y. M. C. A. and Y. W. C. A. workers.

My first contact with living Quakers was during my trip to U. S. A. when, while attending as a European Student Relief speaker, a Student Y. W. C. A. Conference at Silver Bay I met on a Sunday a group of Quaker students from Bryn Mawr, who answered my curious questions about Quaker belief and practice. They also introduced me to other American Friends and sent me several books on Quakerism. Many years later, when I came to Geneva as an official of the International Labour Office, I met again some American Friends, especially Margaret Lester from Philadelphia. It was due to her initiative that a scheme of cooperation among the unofficial international organizations working in Geneva was inaugurated, which later on grew under wise headship of her successor, Bertram Pickard, into the well-known Federation of Private International Organizations in Geneva. Naturally I tried to find out what was the driving power behind this unselfish and difficult effort and so was brought to the Sunday meeting for worship at the Taconnerie. All those who ever passed through the meeting room near Saint Pierre Cathedral will understand what a deep religious experience these meetings soon had on a young seeker, who as a former Catholic was looking for a less formal and more effective and responsible kind of modern religion. Mrs. Lester left, the Pickards arrived, and our contacts with them and the Geneva group became more intimate till I asked to be received into the Society through the London Yearly Meeting, a session of which I attended with others on behalf of the Geneva group.

My spiritual life has become much richer through my membership and I tried not to miss many of our meetings for worship, of our *soiees de recueillement* with music and of our study groups where we discussed the Book of Discipline and other Quaker literature.

When the time came for our returning home I felt rather lonely with no Quaker group in Prague. Fortunately one of the Czech students at the Quaker Student Hostel (Geneva), who later had the privilege to go for a term to Woodbrooke, Miss Liba Vokrova (now Mrs. Ambros-Vejchodova) got also deeply interested in Friends and later on, after her return to Prague, also joined the Society.

A small group consisting mostly of Y. M. C. A. and Y. W. C. A. volunteer workers was started and met in the study of a professor at the University, who also attended our meetings for worship on Sundays.

Six or seven years have elapsed since the group began. Actually there are seven members, although the more or less regular attenders number eighteen. Soon after the organization of the society, a study group was formed, for which one meets, as well as for worship, on Monday evenings, Sunday being a day for rest and recreation in the family. True, sometimes in the summer we meet on Sundays outside the city, in the heart of the country.

Our international contacts have grown and become indeed lively, since certain of our members, as delegates, attended international conferences or had the opportunity to spend a really enjoyable and instructive time at Woodbrooke. The International Conference of Friends held at Zbraslav, just outside Prague, in 1934, was a great experience and has since proved a source of inspiration to our more recent development. In particular we have friendly relations with our nearest Quaker centre at Vienna, and arrange reciprocated visits.

Our young group, besides its religious activity, puts great emphasis upon practical service. Indeed, the ever increasing number of German refugees demands something of us. We are generously and sympathetically helped in this direction by the London German Emergency Committee and others. Some members also interest themselves energetically in such institutions as the League of Nations Union and in club work of the Y. M. C. A. and a scheme of relief to children of unemployed, mostly of German nationality, in the industrial border districts most hit by the crisis is just getting on foot.

I do not feel like prophesying nor can I give any judgment as to the value of our group—that is up to Friends from abroad, who come to see us and have more experience than we have.

JARO KOSE.

THE WHITTIER

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DUBLIN FRIENDS ENJOY WIDER FELLOWSHIP

Dublin, Indiana Friends, enjoyed the fellowship of three young English Friends, Hazel Wigham, Madeleine Robson and David Robson, in company with David Elkinton of Philadelphia. Their visit was sponsored by local young Friends who had arranged a pitch-in supper on the parsonage lawn. We feel that this was just a foretaste of that great fellowship to be had at the World's Conference of Friends, to which five Dublin Friends are delegates.

Among other visiting Friends who came to share their experiences with us was Beatrice Shipley of Philadelphia, who led us in an inspiring discussion on the First Commission to be studied at the World's Conference of Friends. Also, Brian Price Heywood, an English Friend, accompanied by S. Emily Parker and a group from the Quaker Youth Center of Richmond, who told us of the work being done in Germany by Friends.

Two of our members, Elsie Kuhn and Lucile Guyatt, were our appointed delegates to the Mid-West Institute of International Relations held at Naperville, Illinois. They brought a challenging message in our morning meeting, have spoken at Spiceland Quarterly Meeting, and are being used, when opportunity presents, in other meetings.

The closing exercises of the two weeks Vacation Bible School were held recently. One of the most interesting projects on display was an electric map of Palestine made by the boys in the senior class. This map measures three feet by five feet and shows, with lights, fourteen of the principal places around which Bible history was made. The school enjoyed the wholehearted cooperation of the community which made possible an average attendance of ninety-one.

While we have been greatly helped by the Friends who came to us from outside our community, we are deeply grateful for the twenty-one new members who have affiliated with our Meeting during the past year.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

WORSHIP

BY EVELYN UNDERHILL

Harper & Bros., $3.00

Here is a book that will interest Friends, concerning "the response of man to the Eternal." Although it is possible to think of worship as "one of the greatest of humanity's mistakes," many of us will share Miss Underhill's conviction that worship may be accepted as "the most profound of man's responses to reality."

The first part of the book presents a broad study of the fundamental characteristics of Christian worship, and the second part brings together descriptive material which illustrates the manner in which worship has been embodied in the various types of religious cultus.

Worship in nearly every human society has found expression in institutions and in ritual acts. Whenever this occurs—and it usually does occur—there is danger that form will smother spirit, that the outward and visible sign may obscure the inward and spiritual grace. But the risk must be taken. The use of the means of worship—ritual, symbol, sacrament, and sacrifice—is made necessary because man himself is a "half-animal, half-spiritual creature." Even the bareness of the meetinghouse may be in itself sacramental, "more suggestive of the unseen Holy than the veil before the tabernacle or the sanctuary lamp."

All these means of worship make it possible for men to cooperate in the worship experience. They belong to the world of sense and to the world of spirit, as we ourselves do. The significance of symbolism in worship lies precisely in the belief that here physical and metaphysical come together, the world of things and the world of the spirit unite. And man, possessed as he is of this double character, finds it a natural means of access to God.

The author is not unmindful of the dangers involved. She knows full well that the symbol may become the substitute for spiritual truth. But the reward is worth the risk.

Special attention is given to the social nature of worship in the chapter on "The Principles of Corporate Worship." In this chapter Miss Underhill discusses (1) corporate silence, which unites all the individual acts of devotion, (2) worshipping acts which can be performed by the leader alone or with trained assistants in the name of the congregation, and (3) the ordered ritual or liturgy, in which all can actively participate. "The place of corporate silence is well marked in the early liturgies," Miss Underhill observes. "It is obvious that such an ordered use of corporate silence, with all its advantages of freedom, sincerity, and inwardness, must enrich and deepen the worshipping life of the Church; and should never have been allowed to fall into desuetude."

In the second part of the volume, the significance of Jewish worship is discussed and its corporate character is stressed. Early Christian worship was nurtured in a Jewish matrix, and influenced by the worship practices of the Gentile mystery religions. Catholic worship as it developed was "theocentric, incarnational, sacrificial," but at the same time thoroughly social and organic. Evangelical worship, as it emerged in the churches of the Reformation, was not an attempt to introduce something new, but rather a revival of what was believed to be primitive worship.

After some discussion of the modifications of Free Church worship, as exemplified in Congregational, Baptist, and Methodist Churches, the author presents an appreciative analysis of Quaker worship and then concludes with a chapter on worship in the Anglican Church.

"The reaction from liturgic to spontaneous worship, and from sacramental embodiments of spiritual action to pure inwardness is carried to its extreme conclusion by the Society of Friends, who stand alone among Christian communions in their thorough-going rejection of outward forms and sensible signs. Quaker silence goes behind all expressive worship to that which inspires it, and makes a direct metaphysical claim to communion with God in the inner deeps. The primitive, charismatic strain in New Testament religion, its realistic dependence on the 'leadings of the Spirit' is here brought back into the foreground and set over against all rites and sacraments, as the very essence of the Christian worshipping life.

"These peculiarities set Quaker worship apart from all other types of Christian cultus, Catholic or Protestant; and give it an importance which is out of all proportion to the number of those who practice it.

"Quakerism is a noble experiment in corporate contemplative prayer: a passionate reassertion of the double truth of the transcendence of God and his loving penetration of life. A Quaker meeting does not merely provide a suitable environment, within which individuals can follow in the silence their own devotional *attrait*. It is—if it be indeed a living Meeting—an organic and concerted act of recollection, in which all the resources of group suggestion come powerfully into play.

"Quaker worship is a powerful corrective of those faults to which Christian institutionalism has always been specially inclined."

Here is a well-written book on a subject of vital importance by a distinguished scholar.

A. D. BEITTEL.

Guilford College, North Carolina.

THE QUEST FOR PEACE

BY ABRAHAM CRONBACH

The Sinai Press, $1.50

Nearly every important phase of the problem of war and peace is presented in this timely book by Dr. Cronbach, designed particularly to meet the needs of study circles, young people's discussion groups, colleges of Jewish studies, and other youth and adult gatherings interested in education for peace.

The author analyzes dispassionately the forces which make for war, distinguishing clearly between the real reasons and the professed ones used to arouse a people's latent hatred. The cost of war in men and money, its calamitous after-effects, and the moral degradation which accompanies and follows it are depicted. Then, in his final section, Dr. Cronbach turns hopefully to a discussion of the ways to peace and the uses of truth, spiritual discipline, and international organization in eliminating armed conflict. The final chapter gives specific suggestions as to what steps the individual can and should take to identify himself with the peace movement.

Arranged in topic form, each chapter follows the same pattern: a well written summary and introductioon by the author, augmented by a complete discussion of the subject through a series of quotations from authoritative sources reflecting both the militaristic and the pacifistic point of view. A well planned supplementary section for use by study groups contains a bibliography and a set of questions, projects, and topics for debate for each of the fourteen chapters.

The book is particularly valuable for its long and well documented treatment of Jewish peace ideals and its record of peace action by Jewish groups—a subject on which Dr. Cronbach, who is Professor of Social Studies at the Hebrew Union College, Cincinnati, is ably qualified to speak.—L. R. H.

He who drinks not at all has no trouble in not drinking too much.

QUAKERDOM · AT · LARGE

Alta Jewell Green, for several years Assistant to the Administrative Secretary of the Mission Board, returned home recently after a few weeks' visit with friends in and about Richmond, Indiana. She was accompanied by her young daughter Marian.

* * * *

Louise A. Stinetorf, for several years associated with the Service Committee's Philadelphia office, first in connection with its general publicity, and then more specifically as director of publicity for the Emergency Peace Campaign, has recently joined the staff of the Women's International League for Peace and Freedom, 1924 Chesnut Street, Philadelphia.

* * * *

LeRoy E. DeMarsh, pastor of the Glens Falls, New York, Meeting, recently spent two weeks directing the Leadership Training Course of Camp Hugh Beaver, Bushkill, Pennsylvania, with which he was associated last year as Associate Director. This camp belongs to the Easton, Pennsylvania, Y. M. C. A. and had an enrollment of two hundred boys and young men.

* * * *

The University of Oxford, England, recently conferred an Honorary Doctorate of Civil Law on President Frank Aydelotte of Swarthmore College, who was one of the first Rhodes Scholars at Oxford, going there from Indiana University and from Harvard. As is the custom at Oxford, encomiums on the distinguished guests were devised in Latin by the Public Orator, who after referring to President Aydelotte's scholastic and academic attainments, finished with a neat Latin jest about his skill at golf.

* * * *

E. Russell Carter, formerly a Director of Friends' work among the Indians of Wyandotte, Oklahoma, was elected Vice-President of the National Fellowship of Indian Workers at their 1937 conference held late in June on the campus of the University of Wisconsin, Madison, Wisconsin. He and his wife, and Arthur E. and Westine L. Shufelt, Friends' workers among the Seneca Indians, represented Friends and the Indian Fellowship at the Rural Leadership Summer School held at Madison from June 28 to July 9.

* * * *

Described as a "humdinger of an article" by the magazine which publishes it, the August issue of *Survey Graphic*, "Make Jobs or Perish," by J. Russell Smith, Professor of Economic Geography at Columbia University, describes the successful operation of a self-help cooperative, the Citizens' Service Exchange of Richmond, Virginia. Sub-titled "An Open Letter to the Profit System," the article asserts that by encouraging such enterprises business can, unaided, find a solution to the present evil of "compulsory unemployment."

* * * *

Friends University this year conferred on Charles B. Driscoll, New York columnist, the honorary degree of Doctor of Literature. In connection with that occasion Mr. Driscoll, who believes himself to be the first Catholic to register at that Quaker college, spoke in appreciation of the spirit of religious toleration which characterized Friends University, saying: "When the question of religion arose in a class devoted to the study of Spanish influence in America, Professor Trueblood always allowed me to present the Catholic side in every controversy, and my exposition of the case was listened to with interest by the students. They didn't agree with me, but they would defend to the death my right to believe as I chose and to express my opinions."

NEWS OF OUR MEETINGS

Seth and Mary Edith Woody Hinshaw, announcement of whose marriage appears elsewhere in this issue, are making their home at Mount Airy, North Carolina, where on August first Seth Hinshaw began his work as pastor of the Friends meeting.

* * * *

Francis C. Anscombe of Winston-Salem, North Carolina, who has been spending a few weeks in study at Pendle Hill, was the speaker at the union evening service held on July 18 at Haddonfield, New Jersey. This service, one of many such held during the summer months, occurred on the Friends meeting grounds and was participated in by many people representing a wide variety of denominations.

* * * *

A large number of persons, representing many denominations, attended the guest day missionary meeting of the Van Wert, Ohio, First Friends Church held on the afternoon of July 14 at the parsonage with Alice Trader presiding. Devotions were conducted by Rhoa Werrick, returned missionary from South America, and special music was presented by Louise Groscost, with Nellie Matthews at the piano. Martelle Elliott-Davis, guest speaker, gave an interesting address on "India and the Missionary," and conducted an open forum following her talk. The meeting closed with a social hour and the serving of refreshments.

* * * *

The August calendar of the 57th Street Meeting, Chicago, shows several interesting speeches scheduled for the morning meetings throughout that month. On August 1st Bertram Pickard of the A. F. S. C.'s Geneva Center will speak on "Pacifism in Europe"; on the following Sunday John Phillips will discuss "Black and White in Africa"; on the 15th, Emma Noble, an English Friend, will report on "Miner's Rehabilitation in South Wales"; and on the 29th, Ruth Hoskins will discuss the merits of denominational schools.

* * * *

Westfield Quarterly Meeting, Western Yearly Meeting, was held at Hortonville, Indiana, July 3 and 4. Glen Rinard and Mildred, his wife, pastors at Azalia and Sand Creek Meetings, were our guest speakers and gave the messages at the worship service. On Sabbath evening the Stewardship work was stressed by members of the Hortonville Meeting who gave an appropriate pageant.

NEW MEETINGHOUSE AT GREENLEAF

Because of the inadaquacy of their twenty-five year old frame building, Friends of Greenleaf, Idaho, are planning to build a new meetinghouse. The project has been under consideration since last December, and during the last few months money has been pledged on the Lord's Acre Plan and arrangements effected by the building committee looking towards a new structure.

Having learned that suitable native stone, light in weight and of an attractive reddish tone, could be secured from the Owyhee Mountains in eastern Oregon, the Monthly Meeting voted on July 14 to build a stone church, material for which can be obtained free of charge from the government and which will be cut out of the quarry by donation labor. The initial offering for hauling and other ground improvements amounted to $480, which amount was over-subscribed by $50. The actual blueprints have not been finished,

NOTICE

Friends, students invited. Quiet, charming rooms on the river, near Columbia, Friends Meeting, Riverside Church. All transportation. Mary A. Fowkes, 454 Riverside Drive (116th St.) New York City. Telephone Monument 2-4247.

HOTEL ACCOMMODATION

London: Recommended by Friends. Gordon Hotel, 7 Gordon St., London, W. C. 1. Two minutes from Euston Station; one minute, Friends House. Central west end. Hot and cold water in all rooms. Bed and breakfast 6/6. Euston 2782.

Religion

but the building will probably cost from $8000 to $10,000, depending on the amount of donation labor available. Friends wishing to contribute to the building of this meetinghouse may send their offerings to Milo Clifton Ross, pastor, Greenleaf, Idaho.

RECENT ACTIVITIES AT WICHITA

Charles O. Whitely and Lela E. Gordon will serve University Friends Church, Wichita, Kansas, another year as pastor and assistant pastor, beginning the first of October. The church has been greatly strengthened and harmonized under their ministry. Charles Whitely recently spent more than a month on vacation in Iowa, during which time he participated in a financial drive for Penn College. Lela Gordon has returned from a three weeks visit in Colorado, part of the time being spent as a representative from the Wichita Council of Churches at a School of Missions in Boulder.

University Church is uniting with eight other West Wichita churches to hold union Sunday night services during July and August.

At the recent commencement of Friends University, honorary degrees were conferred upon four persons, one of whom was Charles O. Whitely, who is now a D.D.

Frank Davies, for three years general superintendent of Kansas Yearly Meeting, has resigned, effective at the coming annual gathering in October, and will go to Long Beach, California, to be pastor of Bethel Friends Church.

REGIONAL CONFERENCE AT LINCOLN

Preceding the Friends World Conference, a regional conference is to be held in the meetinghouse of Goose Creek Friends at Lincoln, Virginia, on August 21 and 22. The first session will begin at 2:30 p. m. on August 21, and the last session will be held at 8 p. m. on August 22. Several Friends from abroad will be present and will speak in each of the sessions.

Friends expecting to attend should notify Elizabeth Boring, Lincoln, Virginia. A limited number of attenders can be entertained in homes in Lincoln, and those first heard from will be assigned thereto. Others will be able to find accommodations in nearby inns at reasonable rates.

Lincoln is reached by automobile by turning south off of Highway 7, just east of Purcellville, Virginia, at a point indicated by an arrow pointing to Lincoln. Friends coming by rail should buy tickets to Purcellville or Leesburg, and notify Elizabeth Boring of the time of their arrival.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

WE SHOULD STUDY OUR BELIEFS

Editor THE AMERICAN FRIEND:

I have read in THE AMERICAN FRIEND your efforts for the unity of the different branches of the Friends Church at the coming World Conference. It seems to me that everyone that calls himself a Friend ought to make a study of our beliefs (especially those that are appointed delegates) to see how well we understand our faith and how well our beliefs harmonize with the teachings of Christ. For we believe Christ is the head of our branch of "The Church," and on his teachings rest our faith and hope of salvation. So let every Friend study our beliefs so that we may know what we can agree on to the glory of God and the building up of the Friends Church.

If the delegates go just to listen to a pre-arranged program, planned for them to agree to without having any chance to express their views, the Conference will be a failure, and the Church will not be any better for our having had the Conference. But if the delegates go to Philadelphia well informed, with all branches willing to do the will of the Lord, the Conference will be a success and the Friends Church will go forward faster than it has for many years. With the hope that the Conference will be blessed of the Lord and the unity of Friends.

J. S. BOND.

Colorado Springs, Colo.

PREACHING IS A MAN'S JOB

Editor, THE AMERICAN FRIEND:

In an article in the current issue, "New Board is Organized," occurs this sentence which speaks of a circumstance that I think should claim attention. "Incidentally, except for two women, all the members present were pastors."

It seems to me if a pastor is a man who has heard the charge, "Go and preach the gospel," he should not be burdened with committee work. Preaching the gospel is a man's job, and he that would do it efficiently must not be cumbered with other things. The true pastor counsels and guides the membership in their work but does not do the work for them. In such a case the members are denied the responsibility that is naturally theirs, and the consequent growth that responsibility brings.

I have observed many Friends meetings, but I have not seen one that is growing in power and efficiency to convert sinners and bring them into the fold where the minister is cumbered with things other than preaching the gospel. Many meetings are barely holding their own in numbers and receiving into membership few if no members by conversion. The reason is the lack of an efficient preaching of the gospel. Let us change that and not burden our pastors with committee work.

J. H. MOORE.

Harrogate, Tennessee.

YOUNG FRIENDS REGIONAL NEAR ANNAPOLIS

The Baltimore Young Friends Yearly Meeting Regional Conference will be held, August 21 to 28, at Camp Keewadin on the beautiful South River near Annapolis, Maryland. The theme of the conference will be built around the Five Commissions of the Friends World Conference as outlined in the reports.

Bliss and Laverne Forbush will be at the Conference for part of the time, and Bruce and Hanna Hadley we hope to have with us for the week. The presence of several visiting young Friends from England, Germany, Austria, Sweden and perhaps Japan will be of great benefit to us. Discussions will be led by concerned young Friends from our Yearly Meeting. Visiting young Friends will have an opportunity to share their concerns in the evening meetings, which we feel will be of great benefit to form a corporate fellowship.

Facilities will be available for soft ball, volley ball, badminton, quoits, ping pong, kick-it, boating and indoor games. Trips to local places and nature hikes will also be undertaken. The cost of the camp will be $8. For further information write to the clerk, Albert Simon, York Road, Towson, Maryland.

A CORRECTION

In our last issue appeared an account of the 110th anniversary celebration of the Walnut Ridge, Indiana, Meeting, incorrectly titled "An Anniversary at Charlottesville." Homer Biddlecum, pastor at both Walnut Ridge and Charlottesville, informs us that the latter Meeting is planning to observe it 64th anniversary on September 12.

Something splendid happens to any man when he discovers that the Lord is in the place where he is—one glimpse of God and we can never be the same again.

INDIANA PASTORS MEET IN ANNUAL COURSE

The Indiana Yearly Meeting Pastors' Short Course was held at Quaker Haven, on Dewart Lake, July 5-9, with a larger attendance than usual.

The afternoon of the first day was spent largely in greetings and salutations. At the first session, a vesper service facing the lake, the guest speaker, Charles E. Haworth, of Columbus, Ohio, spoke acceptably on the subject, "The Discipline of the Commonplace." He sought to increase our appreciation for the "Andrews" in our meetings, the commonplace Christians who never have the privilege of coming along to the mount of transfiguration, and on whom the success of the work of the church largely depends.

At the later evening session in the Lodge, Frank Chant read a carefully prepared paper on "The Message and Method of the Christian Ministry."

A series of three book reviews was given on three successive days: the first, by Murray S. Kenworthy, on "Ministerial Ethics and Etiquette" by Harmon; a second by Cecil E. Haworth on "The Art of Ministering to the Sick" by Cabot and Dick; and the third, "The Return to Religion," by Henry C. Link, presented by James R. Furbay.

A series of addresses was given on practical church problems. The first took the form of a panel discussion by R. Aaron Napier, Ida Parker, and John I. Wright on "The Future of the Morning Worship Hour." The second was a paper on "The Pastor's Care of the Parish," ably presented by Theodore Foxworthy. The third address in this series was given by Parvin W. Bond on "The Pastor in the Community," and dealt with such problems as: What is sacred and secular? What is religious and what is non-religious? and what should be the pastor's relationship to community and civic interests?

There was also a series of devotional addresses by Charles E. Haworth on "Studies in Discipleship." The second in the series was on "The Official Disciple," being a treatment of the life and writings of James, "the brother of our Lord." The emphasis was upon a practical religion of life. Another was on "The Chief Disciple," being a treatment of the character and message of Peter his faults, abilities, faith, and great contribution as a leader of the early Christian church. The final message was on John, "The Disciple of Love," with the emphasis upon the deeper meanings of discipleship as revealed in the writings of John.

Morning devotions were led by Nellie Davis, Russell Burkett, and Mrs. Charles Haworth. Lakeside vespers were led by Robert Earle, Estella Foxworthy, with the final one in charge of Homer Biddlecum, who led us in a service of consecration to the tasks ahead of us.

The forenoons were devoted to the class sessions, and the afternoons were given over to rest and recreation, in such forms as swimming, boating, shuffleboard, and horseshoes. One day the clericals condescended to shovel a truck load of gravel.

The entire conference was on a high plane of Christian fellowship and helpfulness. Those in attendance testified to the inspiration and practical help it had brought to them.

JAMES R. FURBAY.

NEW FALL BOOKS

Jesus Christ Our Lord

By Otto Justice Baab

$1.75

The book "Jesus Christ Our Lord" declares as its essential aim "the divinity of Christ in terms that have definite meaning and value for modern men living in a time of unprecedented social confusion and personal despair. It appears because of a conviction that the evidence of biblical and historical scholarship may now be used to support the religious imagination in a new interpretation of Christ which is true to the best in historical tradition and adequate for men of today."

Fairest Lord Jesus

By J. V. Moldenhawer

$1.75

In the book "Fairest Lord Jesus" are presented "sixteen meditations of the New Testament story of Him whom the author describes as the real, the great, the lovely, the living Jesus." The book is an outgrowth of Dr. Moldenhawer's personal needs and the needs of the people whom he serves in his large congregation in New York City.

The Art of Living

By Norman Vincent Peale, D.D.

$1.75

Norman Vincent Peale prefaces his book "The Art of Living" as follows: "Everyone who scans these pages is alive. The fact that he is able to sit up and run his eyes over these words is proof of that. It does not follow, however, that being alive he knows the art of living." Basing his book on his own strong conviction that Christianity is the key to satisfactory living, he gives practical suggestions regarding "the greatest of all arts, the art of living."

Lucretia Mott

By Lloyd C. M. Hare

$3.00

It is particularly fitting that Janet Payne Whitney's "Elizabeth Fry" preceded the publication of the story of America's greatest woman, Lucretia Mott,—greatest because of a rare combination of exceeding charm and refinement with a staunch liberalism of speech and action on the social issues of the day and days to come as, abolition of slavery, the rights of women, peace, religious freedom. Her convictions did not falter in the face of opposition or defeat in a day when women were "to be seen and not heard," yet she was once spoken of as a "paragon of housewifely excellence."

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PLAN AHEAD FOR WESTTOWN

Address, JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

SCHEDULE FOR YEARLY MEETINGS FOR 1937

(With name and address of Clerk)

Western—August 17 to 21, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

Wilmington—August 17 to 22, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa—August 24 to 29, Oskaloosa, Iowa; Percy M. Thomas, 615 East 13th Street, Des Moines, Iowa.

Ohio—August 24 to 29, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

Indiana—September 22 to 26, Richmond, Indiana; William J. Sayers, 602 Richmond Avenue, Richmond.

Kansas—October 12 to 17, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 27 to November 1, Baltimore, Maryland; J. Hoge Ricks, Richmond, Virginia.

MARRIAGES

HINSHAW-WOODY—Near Pleasant Garden, North Carolina, on May 26, 1937, Seth B. Hinshaw, son of Amos S. and Cordelia Cox Hinshaw, and Mary Edith Woody, daughter of J. Waldo Woody and the late Eva Terrell Woody. J. Waldo Woody, father of the bride, minister, with Murray C. Johnson assisting.

KANTOR-THOMAS—On July 1, 1937, in an appointed meeting at Friends Boarding School, Barnesville, Ohio, under the care of Short Creek Monthly Meeting of Ohio Yearly Meeting (Conservative), Mabel Susan Thomas, daughter of Gilbert E. and Rachel E. Thomas, to William M. Kantor, of the Monthly Meeting of Friends of Philadelphia (Race Street).

FRANTZ-CHAPMAN—In the South Salem Friends Church, Salem, Oregon, June 19, 1937, Ruth Parker Chapman, daughter of A. M. and Ruth Parker Chapman, to Edward A. Frantz, son of the late Henry Frantz and wife. Charles C. Haworth, minister.

HAMPTON-MCCRACKEN—In the Friends Church, Scotts Mills, Oregon, June 22, 1937, Ruthanna McCracken, daughter of Joseph and Bertha Lawrence McCracken, to Rex M. Hampton, son of Lewis Hampton and wife. Charles C. Haworth, minister.

WANTED

By a woman Friend, a position to teach English in a Friends' school, preferably a college. Master's degree. Experienced. Address E. R., THE AMERICAN FRIEND.

FOR RENT OR SALE

Six-room cottage fronting Dewart Lake at Quaker Haven Park near Syracuse, Indiana. M. L. STEDDOM, 504 Aberdeen Drive, Middletown, Ohio.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 10:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 9:45 a. m. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

Authorized by the Five Years Meeting of Friends in America

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Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school.

Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address:
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